11: Haguenauer--34 [2] T-3 (no date) 1929 Formosan Aborigines
116, 583, 584 Atayal

A Tayal marriage is arranged in this way: the girl is demanded by the man's family through an intermediary, who is usually the village chief. If she accepts, the man's family sends the girl's family some gifts, which are intended to serve as compensation to the parents for losing one member of the household. The father of the bride-to-be is anxious that these should be as valuable and as numerous as possible.

14: Tamai--96 [24] J-2 (1896) 1896 Formosan Aborigines
116, 556, 584, 585, 836 Chin-hoan

When a Mota has found a girl he wants to marry and she is willing to marry him, he sleeps with her immediately. The girl then tells her parents and the boy sends them presents through his relatives or friends; the presents consist of cows, antlers, the hide of stags, or other valuable objects. He either sends someone to announce the forthcoming marriage to the girl's parents or does it himself. He invites his relatives, friends, and acquaintances to the wedding, which is celebrated as sumptiously as possible; rich families celebrate a wedding for several days, poor families usually only for one day.

14: Tamai--97 [12] J-2 (1896) 1896 Formosan Aborigines
116, 534, 584 Chin-hoan

The flute is the only musical instrument of the Tschinwans. It plays an important role in courtship.

16: Müller--230 [4] U-3 (no date) 1910 Formosan Aborigines
116, 583, 584

Marriage is based on certain definite ceremonies which vary with each tribe. Among the Ataiyal and the Tso'o there are traces of the former custom of marriage by capture. Among the Ataiyal and in some of the Vonum tribes, the marriage ceremony consists of a contest between the bridegroom and a supposed rival. Among other tribes of the Vonum group marriage is based on an exchange (wife stealing), and among the Tsarisen, Paiwan, Pyuma, and Amis tribes the marriage ceremony consists of an exchange of presents.

19: Guérin and Bernard--560 [2]- G-3 (ca. 1866) 1868 Formosan Aborigines
116, 584

The savage boy [VMM: wishing to marry] offers the girl's father some gifts, which consist of a pan without a handle, a knife, a jar and money cloths. If he is too poor, he may give one of his brothers instead. The father of the girl gives his consent or refuses it; in the first case, the period of the engagement is set at once, and it varies between a month and a year. If there is only one daughter, the parents delay the moment of separation as long as possible.

19: Guérin and Bernard--560 [4] G-3 (ca. 1866) 1868 Formosan Aborigines
116, 584

It may be that a savage father is too ambitious, and that he will refuse the first suitor; then the daughter resigns herself to wait for someone who has more money. As time passes her beauty fades, and she usually gets a poor husband.

19: Guérin and Bernard--560-561 G-3 (ca. 1866) 1868 Formosan Aborigines
116, 304, 584, 585

All marriages among the savages are arranged according to the wish of the young people unless the parents refuse permission. In this case the couple may go off to hide in the mountains. Then the chief of the hamlet and the friends of the family intervene to obtain forgiveness and the recall of the fugitives. The difficulties are smoothed away, [561] and then it only remains for the tattooer to do her duty. In these conditions it costs the guilty woman ten times the price which is charged a girl before her marriage.

21: Asai--2 [6] L-5 (1935-46) 1950 Formosan Aborigines
116, 583, 584

"All tribes have the custom of paying a 'bride price' for a wife. This consists of gifts, cooking pans, clothing. The young man needs one or two years of courtship before the girl will accept his proposal. In the Ami (Yami?) there is a kind of test marriage. The young man makes a visit every night to the girl's house and sleeps with her over a period of one or two years. Marriage is on the basis of free choice."

22: Wiedfeldt--20 [3] F-5 (1913) 1914 Formosan Aborigines
116, 584, 161, 177 Atayal

In contrast to the Japanese and other Oriental peoples, marriage brokers are unknown among the Atayals. The young people become acquainted freely. The young man tries to win the favor of his girl by distinguishing himself in the skull hunt, as is shown by the Atayal love songs translated by Florenz. The Atayal belles are said to have become less exigent in this respect lately, and to be satisfied with the simple line of tattooing, as a result of the excess number of women after the homicidal fights with the Japanese. The lover does his own courting, or sends his father to the girl's father to set the price of the bride.

22: Wiedfeldt--20 [6] F-5 (1913) 1914 Formosan Aborigines
116, 584 Atayal

Engagements are unknown, as a rule. If a young man wants to assure himself of his sweetheart, he pays a part of the price of the bride. As long as this sum is not returned, which, of course, might happen any time, the girl is bound, while a suitor who changes his mind loses his payment.

22: Wiedfeldt--21 F-5 (1913) 1914 Formosan Aborigines
116, 584, 241, 585, 177 Atayal

If the son of a family wishes to marry, the family plants a larger piece of land with millet. At the time of the millet harvest, when there are enough provisions on hand for a year, the marriage takes place without any religious celebration. The head of the clan in which the couple will live in the future, and the members of the clan are invited to it. First they accompany the parents of the bridegroom to the bride's hut, where her parents serve them millet wine. Then all of them go to the new hut for the wedding feast, to which each guest contributes millet or millet wine... Recently they have begun to follow the Chinese custom of slaughtering a pig or killing a hen for the marriage feast. After a few hours, generally after a round dance has been danced and sung, the guests leave the hut wishing the couple many children.

22: Wiedfeldt--43-44 F-5 (1913) 1914 Formosan Aborigines
116, 421, 581, 584 Atayal

In the field of marriage law... [44] the Atayals clearly recognize the idea of monogamy, which is generally practised. They are acquainted with the idea of betrothal, which they accomplish by means of making a payment on the price of the bride. The betrothal may be dissolved by paying it back. Marriage itself is minutely, one might say, exhaustively regulated as to the terms under which it may be made and unmade. It is not unsuitably connected with the only form of contract that they know of, that of cash purchase. Married couples live, so to speak, with separate property rights, for each one retains the property which he or she has brought to the marriage, and ultimately takes them along to the grave. Anything that is acquired during their married life, such as provisions, belongs to both persons equally, and is left to the survivor.

34: Del Re--27 U-4 (no date) No Date Formosan--Aborigines
116, 832, 584 Yami

"As might be expected, the family life of the Yami is also largely communal. When a youth wishes to court a girl, he approaches her and winks: if she winks back, generally speaking, all is well. Before being [sic] accepted him as a regular 'follower', the pair must have winked at one another several times after which the youth is allowed to speak to the girl and pinch her. The latter seems to be the acid test. If she pinches him back or slaps the youth's face it means that all is over between them. If, on the other hand, she has decided to accept him, she answers with a smile and they go together to a deserted hut or secluded spot where they stretch a mat on the ground and sit down on it facing each other. The youth then lays his hand on her breast and they tell each other ancient tales of love interspersed with poems which he usually improvises, to which she must reply with poems of her own. At a further stage they rub noses and embrace. In this way they spend many nights together without any more intimate intercourse. When the cock crows they separate, each returning to his own house. 'This preliminary stage of the courtship, which may even last several months, is called 'remembering.' During all this time the male is required to play a passive role. Indeed if he were to attempt the slightest liberty he would be at once repulsed. When the girl has finally decided to accept him as a husband, she unties his 'G-string.' "

34: Del Re--28 U-4 (no date) No Date Formosan: Aborigines
116, 584 Yami

"The following passages from a short dialogue translated by Asai entitled 'Visiting a girl' (9), gives a vivid picture of how the Formosan youths conduct their courting:

9. Asai in Some Observations on the Sedik language of Formosa
(Philologia Orientalis, I, 1934, p. 69, n.)

'....Bring your Jew's harp with four reeds! We must play on it. We must visit the girl with it. This is her house, so keep quiet! ...Walk stealthily as if you were trying to escape (from an enemy). We have arrived at the girl's house. Catch her. Make her sit here! Don't let her sit there and turn (her head) sideways! Let us really sit up till morning and amuse ourselves. Go and shut the door.' "